

# THE SHAKER QUARTERLY



SUMMER

1961

# THE SHAKER QUARTERLY

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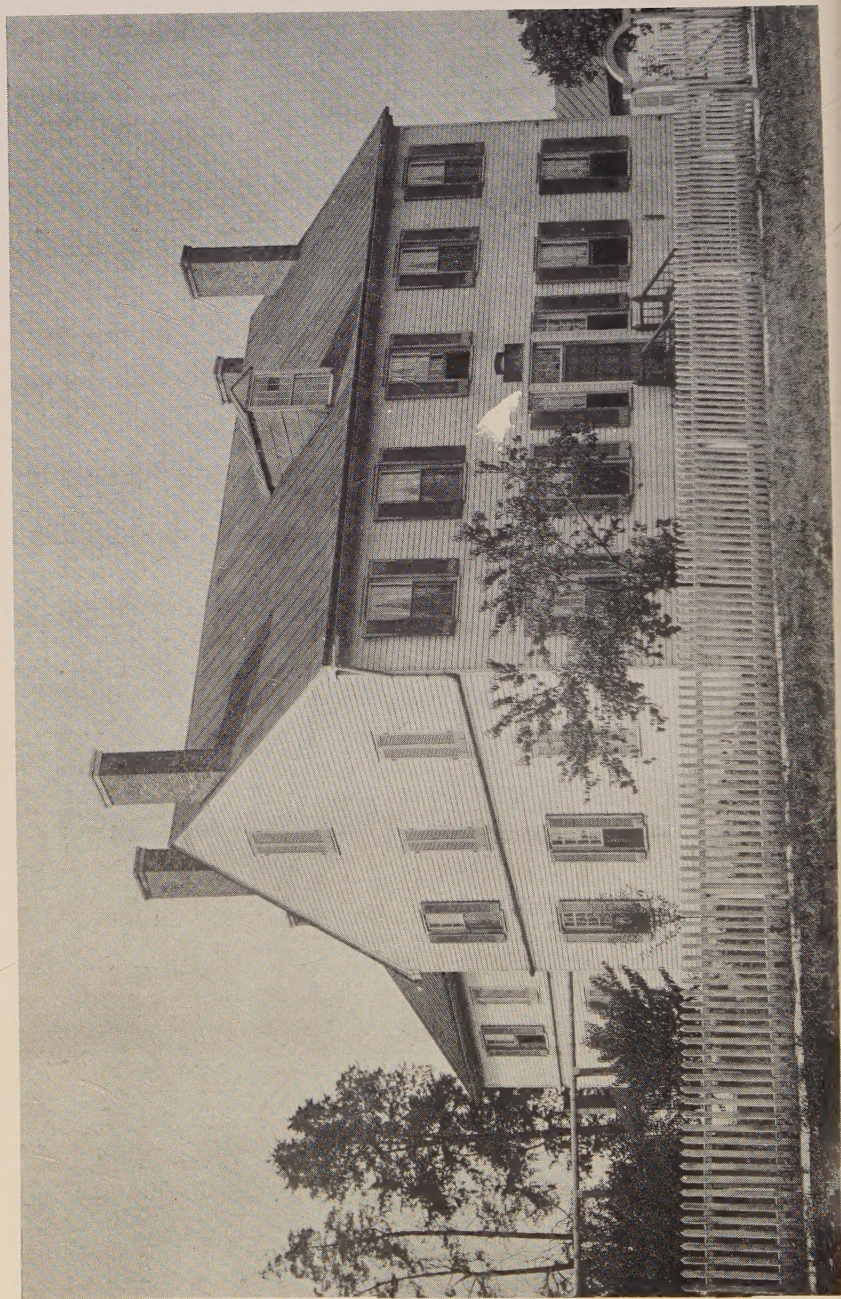
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## CONTENTS: SUMMER 1961

|  |    |
|--|----|
| The Effect of the Civil War on the<br>South Union Shakers<br>by Julia Neal .....     | 47 |
| God's Plan for Our Lives<br>by Della Haskell .....                                   | 53 |
| Reminiscences of Shaker Recreational Life<br>by Lillian Phelps .....                 | 55 |
| Footsteps<br>by Ada S. Cummings .....  | 58 |
| News and Notes .....   | 60 |
| Chosen Land: A Photographic Essay .....  | 62 |
| A Brief History of the Central Dwelling,<br>Sabbathday Lake<br>by Elsie McCool ..... | 71 |
| Home Thoughts from Sabbathday Lake<br>by Eleanor Philbrook .....                     | 77 |
| Teen Agers and the Shakers<br>by Jerome Count .....                                  | 80 |









# THE SHAKER QUARTERLY

Volume I

Summer 1961

No. 2

## THE EFFECT OF THE CIVIL WAR ON THE SOUTH UNION SOCIETY

The South Union Shakers, first organized in 1811 as the Gasper Society, came to the end of their first half-century only to find themselves caught in an awkward position. At a time when the society leaders felt that the arduous years of organizing, building, clearing land, and establishing an extensive industrial program were over and the society could settle into a normal period of ordered living, the Civil War came.

Being in a border state where the people were divided on the war issues, the South Union members found little sympathy for their neutral position. Because of their long-standing and well-known position on abolition, they were looked upon as suspect by the Rebels; because they held to their position on pacifism, they were also considered suspect by the Federals.

Another reason for their awkward position was the society's location. Running through the center of the village was the state road which connected Bowling Green and its military fortifications, held alternately by the Confederates and the Federals, with Russellville, the organizational site of the provisional Confederate government. Farther on, the road led to Forts Donelson and Henry on the Cumberland and Tennessee rivers. The other road, which intersected the Bowling Green-Russellville one just west of the village, was a main artery to Green river and on to the Ohio river. Thus troops of both armies were to pass almost continuously

across the Shaker premises. Skirting the southern edge of the property and dividing the Shaker farm was the Memphis branch of the Louisville and Nashville railroad, the railroad which offered the fastest rail-service then in the South. For the first time in American military history, the railroad was to determine the routes taken by the army.

It was on August 15, 1861, that a house journalist recorded "The first speck of war," and Eldress Nancy E. Moore, who kept an official war diary, gave the details:

The Rebel Colonel Forest with a company of cavalry eighty-six in number, passed throu' our village from above; they had several small secesh (secession) flags flying at their horses' ears; (we supposed to plainly show who and what they were).. They passed on very civilly and encamped on the head of our Mill Pond. We accomodated them with plenty of fruit, apples, peaches, and c; without charge.

By late fall, South Union was in the seceding part of West Kentucky or as a journalist put it, "Way down in Dixie."

This situation prevailed during the early months of the war when the nearby Bowling Green fort was held by the Confederates under General Buckner and when George Johnson, governor of the Kentucky Confederacy, had his capital in Bowling Green. But by February, 1862, the Federals had captured the fort and begun their occupation of the town. After a few weeks of the Federal occupation, life at South Union became more normal. Mail arrived for the first time in six months and the Shakers felt that they were "back in the United States." Having been advised by Governor Johnson not to invite censure by visiting the northern societies, the ministry and trustees could now renew contacts with other Believers both by mail and visits.

From the beginning of the war, the Shakers had realized that they would have to treat both armies the same if their neutral position was to be respected. They soon learned, however, that their early policy of free food would bankrupt them, so they began to charge a nominal sum. However, it became increasingly difficult to collect the amount due from either army. In a letter written directly to President Lincoln, the leaders John Ran-



kin and H. L. Eades complained that "Your officers pressed our sugar for hospital purposes — out cellars disgorged themselves of nearly a thousand dollars worth, for which, so far, we have striven in vain to obtain one cent remuneration". In her diary, Eldress Nancy observed that "We could have sold every pound of it at the depot and to our neighbors and got the money down."

As the war years passed, the South Union Shakers learned that there was no real difference between the Rebels and the Federals. Both armies came expecting to be fed and both made inordinate demands for lodging as well as for forage and fresh horses.

It was on January 22, 1862, that Colonel Scott's Regiment of Confederate Cavalry, nearly one thousand strong, pitched camp at South Union. According to Eldress Nancy:

The Sisters began to make preparations for cooking, believing they would have it to do. The brethren made enquiry of the officers. They said they did not wish any cooking done for their soldiers at present. So it was deferred, as we hoped for the night, but as is common for them, they do not very well understand their duty or their business. Just as the family were retiring to rest at nine o'clock; an order came from the Officers to the Sisters for six hundred pounds of bread. The sisters, without murmuring, set to work to fill the order. It was arranged for the Sisters in the Center family to bake 400 pounds, and the Sisters in the North family to bake 200 pounds. The Soldiers occupied the ground from the Office to the West lot, having their camp fires all over the lots. As we look out of our windows, we see the Western portion of our little village, to all appearance a Barrack for soldiers. The fires blazing, the sparks flying in high winds, their shouting and wild cheering contrast strongly with the peaceful and quiet appearance which has always characterized this place. We counted one hundred and fourteen baggage wagons as they passed thro' our village. They were immediately followed by another company of cavalry. Thinking all the wagons had passed I retired and quit counting. More wagons came on, and kept passing until about midnight.

Later it was the Federals who came making demands. By November of the same year, Nancy was writing: "Last night after we had retired a company of cavalry rode up and demanded supper. These men were as unreasonable as the Rebels were. War imbrutes instead of refines. We either had to comply or suffer for not complying."

Once a lieutenant in charge of thirty-six Michigan soldiers came and called for supper, lodging, and break-

fast for all his men, stating when he did so that he would not pay for it. Then without asking permission, the soldiers took as their own quarters several of the small communitiy houses and the loom house. The record also states that, "They up and selected their own ground and would not take their wagon and teams where we desired them to."

Not only did the military make demands, but the numerous marauders of the time swarmed over South Union, taking whatever they wanted whenever they could find it. Soon the Shakers were forced to hide their cloth and blankets, to take their wagons apart and hide them in the sink holes, and to tie their horses in the woods at night.

Even though the society suffered financial losses because of the war, the members continued their policy of charity. Often the brethren went to Bowling Green with provision, such as pies, fresh fruits, or dried beef, to give to the sick soldiers. Once the sisters contributed four baked turkeys and ten baked chickens, along with doughnuts, apple butter, and homemade catsup to the soldiers' New Year's dinner.

The sisters found it hard to turn away any of the hungry soldiers. Eldress Nancy wrote, "We believed we would save more by being kind and accomodating to them than we would lose." One officer remarked as he left the dinner table, "Madam, I fear you will kill us with good victuals." To which Sister Hannah replied, "Better that than with a bullet," an answer which seemed to "take him by the heart."

Other military visitors commented on the Shaker way of life, and many showed genuine interest in learning about the communal experiment. On one occasion a Shaker brother overheard two of the riders discussing life in the village. Said one, "Everything is held in common here as in the church of old. Here all work from the least to the greatest. Don't you wish everybody was like them?"

"Yes," answered the other, "in that case we wouldn't be a-fighting the Yanks."



One Texas soldier, surprised to learn that ninety persons lived in the Center House, said if that many soldiers lived in one house they would fight and kill each other. Being told more of the occupation and duties of the Believers, he commented, "This must be a heaven on earth. You are certainly a very good people."

An officer impressed by the Shaker way of life was Colonel Nixon, editor of the New Orleans *Crescent*. Leaving after a five day stay, during which time he had read a number of the Shaker publications, he told an elder that he had never spent five days more agreeably nor more comfortably in his whole life and added, "I think your manner of life the most happy on earth."

A lieutenant who was angered when he failed in his attempt to get a fresh horse from the Shaker barn expressed a different opinion when he said, "You ought to be blowed out and the place destroyed! Here we are going night and day to protect you, and what in the name of Hell do you do for your country?"

Many of the neighboring sympathizers also berated the Shakers, saying that in carrying on their daily affairs the society members were not contributing to the war effort, but instead were prospering in a time of crises. In some quarters feeling ran high against the society, and it was believed that four major fires that occurred in the village between January, 1861, and June, 1865, were set by jealous guerrilla neighbors.

Although they were misunderstood by some, in general the 210 society members clarified their neutral position best by going about their daily affairs as normally as possible under the war conditions. A journal entry for February 23, 1864, reads:

Work in the different branches seems progressing well with the force we have — One company of Sisters putting up seeds — Another weaving — Another making bonnets — Another spinning silk — Others hat making — Brn at their usual avocations — carpeting, shoemaking, stock feeding, getting in logs and firewood.

In the same month two of the trustees left for the first wartime seed trip down the Mississippi. Although expenses were unusually high, they returned with \$1,450. The trustees also made purchasing trips to Cin-

cinnati or any other northern point when such a trip was considered necessary.

Some years after the end of the war, Elder H. C. Blinn, of the Canterbury, New Hampshire Shakers observed that it was "a miracle of God's love and care" that the South Union Shakers had been "able to meet the many and absolute demands of an excited army and still be so wonderfully protected." Fortunate in many ways, the colony, nevertheless, found itself drained of much of its strength and property. And the promise of prosperous orderly living which had seemed so near in the late 1850's was never to be fulfilled. In fact, the war proved to be one of the factors which contributed heavily to the decline of the South Union colony, a decline which finally brought about the closing of the society in 1922.

*Julia Neal*



## GOD'S PLAN FOR OUR LIVES

The highest attainment of faith is loving, intelligent consecration of our entire life to the divine will of God. Faith links us to Christ, so that when we strive to work for Him, His power blesses and strengthens our efforts. Every true service done in Christ's name will bring a blessing. While God may not give us the very result which we hoped to realize, He in His wisdom will recompense us in a way which will prove to be even better than that for which we hoped.

Every life has its particular place in God's great plan. He places the tools in our hands, and sets the opportunities before us. We, however, have freedom of will to accept or refuse the lot to which we are called. If we fail to accept His orders, His work will not stop. Other hands will take up that which we, through faithless indifference, laid down, and we will lose the blessing which is the reward of obedience.

God does not require anything from us which we do not have. The poor widow cast three small mites — all that she possessed — into the treasury and received the Master's blessing. Christ accepted the few loaves and fishes from a small boy and fed the multitudes. When God calls us to any service or task, no thought of inability is any reason for not obeying. God never demands of us the fulfillment of a task greater than the talents which he has given us.

We each have within our souls, if we are true believers in Christ, a vision of spiritual beauty into which we are striving to fashion our lives. God has blessed each of us with some talent which will enable us strive to fulfill our spiritual vision. No service is small or unimportant in God's sight. It is not great deeds that He expects of us, unless He has blessed us with great gifts. The lowly and the humble are fully as important in the place to which they have been called as are the brilliantly gifted. The great life in God's sight is not the conspicuous one, but the life that willingly responds to all its sacred obligations, and stands nobly in the place

of God's appointing in quiet faithfulness and obedience.

It is the talent that is used that multiplies, as we well know. Service for the Master consecrates every smallest need. It is in this consecrated service that we radiate an influence of love and blessing into the lives of others. Willing hands will always find ready service.

Many years ago two brothers came to the Master with a request that they might have the first and second places in the kingdom. He answered them by asking if they were able to accept His cup and His baptism. They did not fully understand the meaning of His question, but through their unfaltering faith in Him they answered, "We are able." This is a lesson which we, too, as Christ's followers must learn. To every call of the Master, to every allotment of duty, to every assignment of service, to the acceptance of every cross, to every requirement that he makes of us the answer must be, "We are able." This can be done, of course, only through utter obedience and submission to God's will.

"Just where you stand in the conflict, that is your place." Wherever we stand God has something definite for us to do —something which we have the ability to do better than any one else. There are times when Christian duty is quiet patience. How true it is that "they also serve who only stand and wait." God's plan for each of us is that we fill our place in the world, however humble it may be, ever striving to attain holiness of character, and to do all our work to His honor and glory. It is for this purpose that we must seek to strengthen ourselves with purity and faithfulness.

O Lord, here am I, here am I willing servant in thy service  
to toil,

Wheresoe'er I am needed, my mission shall be there,  
And my whole soul devoted, Thy goodness to declare.  
Make me whate'er Thou wilt, all the glory shall be Thine.  
My soul would be fashioned in Thy image divine,  
Ever walking in Thy presence, through flood or furnace flame,  
True loyalty of purpose is the covenant I claim..

*Della Haskell*



## REMINISCENCES OF SHAKER RECREATIONAL LIFE

Many persons hold the erroneous idea that a religious life must necessarily be a sober, serious one, devoid of the amusements and pleasures of ordinary human existence. Nothing could be further from the truth. A life founded on religious principles and high Christian standards derives more genuine enjoyment from simple, hearty amusements than one that depends upon the distractions and excitement of worldly pleasures.

Having entered the Shaker Society in early youth, from a home where parents and children found mutual enjoyment in the everyday pleasures of life, I found ample outlet for a fun-loving nature. The religious life of the Shakers opened up greater enjoyment of the simple amusements created by the united cooperation of its members. There were various forms of recreation which added variety to a happy home life made more enjoyable because of the bonds of Christian fellowship which bound the members together in mutual respect and regard.

There was no monotony in a Shaker home, (as some have been led to believe), for even in our industrial activities there was the charm of universal interest in the achievements of each member. The secret of the genuine enjoyment of life of a Shaker lies in the simplicity of that life and in the absence of artificiality and insincerity from it. Shakers find contentment in both their religious and social activities with no after-regrets.

You may be interested in some of the recreations which we enjoyed here at Canterbury. On winter evenings the brethren and sisters would gather in the large washroom at the laundry to make popcorn balls and candy. Brothers and boys popped several barrels of corn beforehand. A portion of this was turned into a large tin tub over which was poured the hot molasses boiled to the right consistency. This mixture was stirred vigorously and then poured into cylindrical hollow cans and pressed into the shape of balls by means of wooden

mashers. We would often make over a hundred balls in one evening. After this anyone who wished might try his hand at candy making under the supervision of Sister Helena who was proficient in this art. Maple and molasses candy were pulled to a bright gold on a large steel hook. A delicious supper prepared by Sisters Helena and Rebecca concluded these activities. After supper all went upstairs to the large Ironing Room to enjoy an entertainment presented by the young people. While this was somewhat impromptu, the young people knew that it was expected by the family and were not wholly unprepared.

Musical selections arranged by the young people were played by the Comb Band. Each one held a comb over which was stretched a piece of tissue paper. Singing through this contrivance produced tones not unlike those made by some of the present saxaphones. The band played three-part selections arranged from familiar marches and waltzes. We had a large phonograph horn which we suspended over the curtain. By pinching our noses we produced vocal selections quite like the phonograph recordings of that day. A few original dialogues and monologues ended an evening of real enjoyment. The next day we disposed of the popcorn balls and candy without any difficulty, often having enough to share with neighbors.

Sleigh rides provided universal enjoyment for both young and old. Sometimes we would fill our three-seated upholstered sleigh, while at others we would pile into the old wood sled or pung, as it was called. The floor was covered with straw over which were spread woolen blankets. The sides were so high that we could see only the front and back view of the country through which we were so merrily riding. There were no electric heaters in those days and we had only heated soapstones, encased in woolen bags, to keep our hands and feet from freezing. As we drove through the snow-covered countryside we joined in singing familiar songs. Upon reaching home we were treated to hot coffee, cocoa, or ginger tea, while we related the events of the cold, yet



enjoyable sleigh-ride.

One evening a week was devoted to simple games such as Authors, Tiddley-Winks, Anagrams, or Jack-Straws. All joined in groups of four or more. When an interesting picture puzzle was the center of interest, all sense of time was lost and it became imperative to fit in "just one more piece." Then a gentle reminder from the Elder Sister, (who often could not resist joining in the fun), would break up this gathering until another week.

In the fall both brothers and sisters spent days in the orchards, harvesting the apples for which there was a steady market. At noon a delicious hot dinner was brought out to the orchard to be enjoyed out-of-doors. Apples were brought home and spread on a canvas-covered frame where the sisters sat and sorted them into three grades to be barrelled for sale. They were packed, stem to stem and top to top, and it was said that "Shaker apples were as perfect at the bottom of the barrel as at the top." Thus whether engaged in the necessary industries of the home, or in simple recreations, the life of a Shaker was one of contentment, peace, and genuine happiness.

*Lillian Phelps.*

## FOOTSTEPS

Ada S. Cummings

Many times some poor traveler would be lost if it were not for the footprints that have been left, which he sees and strives to follow, knowing that others have been there before and he is not the only person that has traveled that road. Perhaps he is forsaken and solitary in a barren desert and has lost his way. The scorching sun beats down upon his head, and in vain he looks for some shady tree where he may be rescued from its rays. The hot sands burn his feet. He finds no fountain of pure sparkling water where he can quench his thirst. After all these afflictions no wonder that he is about to despair. Poor traveler! there seems to be nothing but death before him, when suddenly what does he see? Footprints! indicating that someone has been there before. He is led by those visible signs and is soon conducted to an oasis, where he finds shady trees, and a cooling spring of water. Certainly he must know that those blessings were sent from God. After obtaining rest and nourishment he is able to persue his journey, strengthened to meet dangers and difficulties; in thankfulness that he found those footprints which guided him where his languishing spirit was revived.

Just so with our spiritual journey. Ofttimes we would feel discouraged were it not for the footprints of noble souls which we find along our way, infusing new hope and strength into our spirits, to fight bravely the battle of life.

Those footprints were left as a guide to keep our feet from wandering from the right path. When we are about to faint and become weary with the conflict, those footprints, if carefully followed, will surely lead to the fountain that giveth to the thirsty, cooling drinks. We must, with renewed vigor, keep on our course in those spiritual footprints until we arrive at a never failing spring.

Jesus, the Christ, left an example for the children of men. All who live that perfect life of purity which he



lived, will never be left in the trackless desert to perish, nor alone on the mountain of temptation, nor in the "Valley of the Shadow of Death." He has promised to be with those who walk in his footsteps, and the promise remains sure. If we trust in him he will sustain us. So we will take heart knowing that his footprints are still "On the sands of Time." We also must leave ours. Let us be careful that they lead in the right direction.—

"Footsteps, that perhaps another  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again."

*Selected by Sister Eva Libby*

## NEWS AND NOTES

We were much heartened by the many kind expressions of good will which readers of the first issue of the *Quarterly* sent to us upon its appearance. We should like to share the following representative comments with our subscribers:

Just a note to tell you how I have enjoyed the new *Quarterly*. I think you have chosen wisely in your choice of articles to appeal to a wide variety of tastes and have succeeded in getting well-written articles. I was especially glad to have the Maine death-list, since we have previous to this had no listings from Maine . . .

Robert F. W. Meader  
Director, The Shaker Museum  
Old Chatham, New York

I meant to write you before this to tell you what an attractive magazine you have put out. I'm glad that you have the church on the cover. I remember the situation of that so well from the time I was there. All my best wishes for the success of the *Shaker Quarterly*.

Marguerite F. Melcher  
Montclair, New Jersey

I read the whole magazine through and thoroughly enjoyed it.. All the articles were well written, and I found that there is so much more we can always learn about the Shaker's history and their beliefs. Elder Henry Blinn must be smiling on you and on all who have helped in this new work.

Mrs. J. J. G. McCue  
Lexington, Massachusetts

The *Shaker Quarterly* arrived in yesterday's mail. I have enjoyed it very much and think it is a very good job of putting together some highly readable articles. I am already looking forward to the next issue.

Mrs. Mary Lou Conlin  
Cleveland Heights, Ohio



## OUR CONTRIBUTORS

A native of Auburn, Kentucky, Julia Neal has served as Associate Professor of English at Florence State College, Florence Alabama since 1946. Those knowledgeable in things Shaker know her best as the author of *By Their Fruits*, a history of the South Union community, which was published by the University of North Carolina Press in 1947.

Sister Della Haskell of the Sabbathday Lake Shakers is already well known to *Quarterly* readers. Her article "What is Shakerism?" appeared in the Spring issue.

Sister Lillian Phelps, a distinguished authority on Shaker music—and on many other things Shaker, is a member of the society at Canterbury, New Hampshire.

Sister Elsie McCool, a native Rhode Islander, first went among Believers at Sabbathday Lake. She entered the family as a covenant member in 1922.

Sister Eleanor Philbrook began her life as a Shaker at the Second Family, Alfred, Maine. She moved later to the Church Family at Alfred and then to Sabbathday Lake where she now serves in the Trustees' Order.

Jerome Count and his wife have long been known for their deep interest in and concern for the teen-ager. Since 1947 they have run the South Family at Mt. Lebanon, New York as a non-profit, educational foundation, providing more than a thousand teen-agers with the opportunity to spend the summer months as part of a self-governing community.

## CHOSEN LAND: A PHOTOGRAPHIC ESSAY

The spiritual name for the Sabbathday Lake Community - Chosen Land - is extremely appropriate for a village located in an area of such great natural beauty and charm. Nestled on the side of "a bowl within a bowl" as a nineteenth-century Shaker writer put it, the village has taken to itself something of the deep peace of the surrounding woods and fields and of the sparkling lake which it borders.

The photographs which appear on the following pages capture, we feel, something of the feeling of Shaker Village, Sabbathday Lake, and help us to see both what it is now and what it was in the richness of its past.

I. Views of Shaker Village from the North. Circa 1925—Buildings from left to right: the Mill, Schoolhouse, Ministry's Carriage Shed, the Children's House, Ministry's Shop, the Laundry, the Meeting House, the Central Dwelling, and the Seed House. Sabbathday Lake is visible in the distance.

II. The Meeting House and the Ministry's Shop seen from the south.

III. The Children's House and the Laundry seen from the South. The late Eldress Prudence Stickney is seen on the walk to the Laundry.

IV. The great Stone House, Shop, and barn at the North or Poland Hill family.

V. The first and to our knowledge the only photograph made during the nineteenth century of a Shaker meeting. Taken by the Poland Spring House photographer late in the summer of 1883, it shows the Church Family in public meeting with visitors from "the world" occupying the rear benches.

VI. A. Exterior view of the Shaker School built in 1881 by Brother Hewitt Chandler.

B & C. Interior views of the Shaker School.

VII. View of Shaker Village from the north: the Cow Barn, the Laundry, Herb House, Brethren's Shop, Office Woodshed, the Children's House the Central Dwelling.

VIII. The Central Dwelling of the Sabbathday Lake Shakers built in 1883-4.

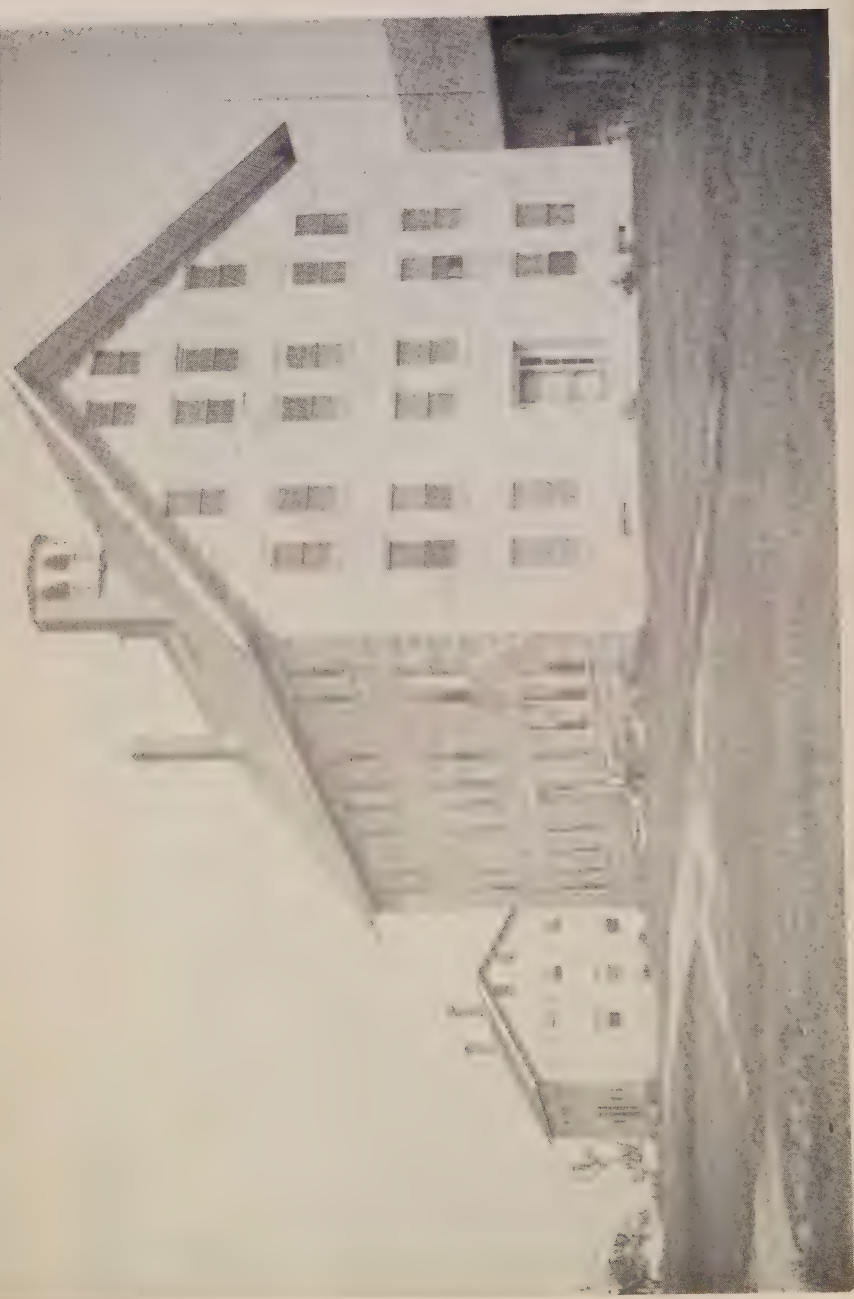


















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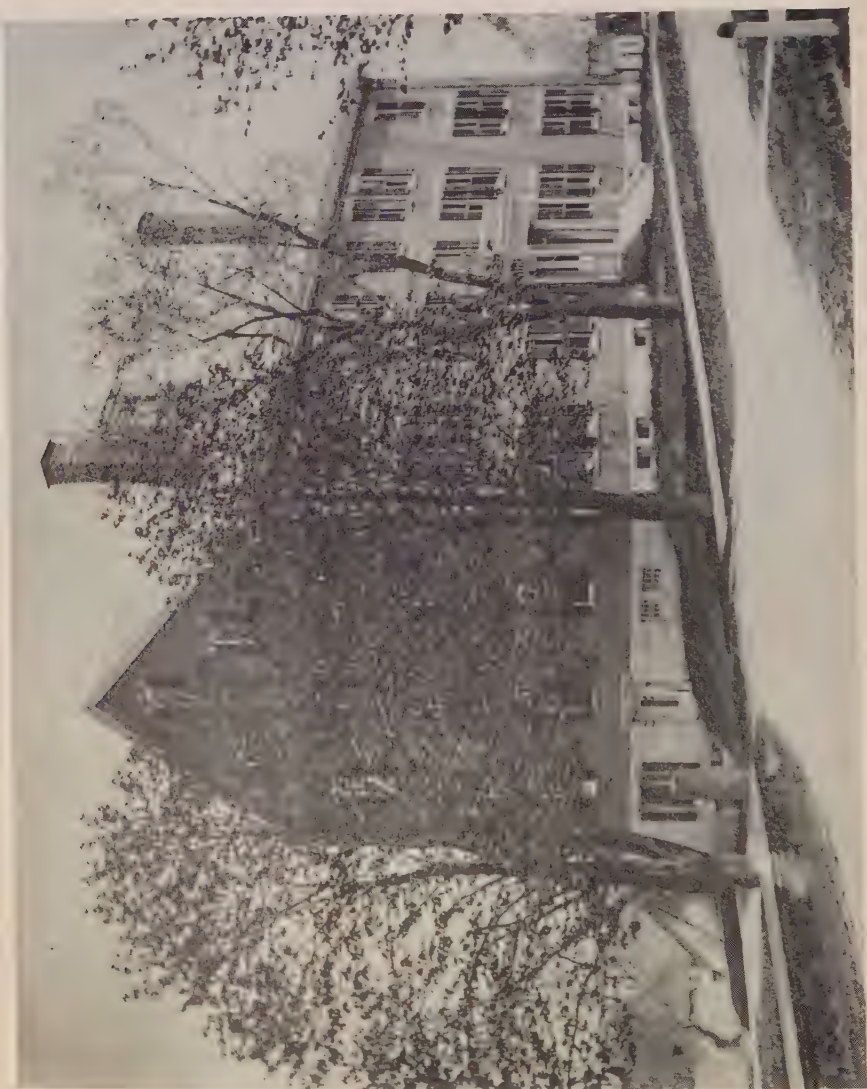


Photo Credits: Eldress Gertrude Soule, Sister Elsie McCool, and Brother Delmer Wilson.

## A BRIEF HISTORY OF THE CENTRAL DWELLING, SABBATHDAY LAKE

The early Shakers were, as history records, a pioneering people. Although they were conscious of a particular destiny, a kinship with the divine plan, and an aloofness from the world, they were concerned first and foremost with the very necessary problem of survival as were all settlers in the more remote parts of eighteenth-century New England. These early Believers spent months and years in clearing and cultivating the land and in building dwellings, shops, and barns. The history of many of these Shaker buildings would make interesting reading, but my object is to record here something of the story of the Central Dwelling of the Sabbathday Lake Shakers.

The dwelling stands on the site of the Old Dwelling House which was raised in 1795. After eighty-six years of continuous use the house was much of need in repair by 1881 when the family decided definitely to build a new house as soon as sufficient funds were available. One of the earliest and most diligent workers for the new dwelling house was Elder John Coffin who was in charge of the society's gardens following the Civil War. He sold fruits, flowers, and plants widely and obtained substantial returns for his efforts. From wise investments of his garden monies he was able to turn over to the Society \$4,274.37 to be used toward the erection of the new dwelling. Elder John, who died June 24, 1870, did not, unfortunately, live to see the new house for which he had so long worked.

The plans for the house were first drawn by Brother Hewitt Chandler. He wanted the house set back from the highway so that there might be room for walks and shade trees. Accordingly in 1878 the old two story Wood House, built in 1846, was moved from the proposed site of the new dwelling and attached to the north end of the present Laundry. The old Infirmary or Nurse House was taken down at the same time. Some felt, however,



that the new house should stand as high as the roadway, and as a result Brother Hewitt's plans were laid aside and the final plans drawn by Fassett and Stevens, Architects, of Portland.

George Brock was hired to supervise the construction of the building, but all the brethren in the society worked long and hard under his direction.

Brother Hewitt bought the brick for the house and provided the brown ash which went into the construction as well. He estimated that the house could be built for \$20,000. While surveying and running lines, Brother Hewitt and Elder William Dumont discovered a granite quarry on the society's land. Arthur White was placed in charge of the quarry party of five men. Work was begun September 18, 1882 and by October 3 sufficient granite blocks had been cut to provide a foundation for the house. The blocks were left at the quarry to await the cold weather so that teams might haul them out when the ground was frozen. The blocks were taken out through the woods during February 1883.

An effort was made to move the Old Dwelling House on October 11, 1882. Records show that thirteen yokes of oxen were not sufficient to accomplish the task, however. More oxen were added the next day and the house was moved sixty-five feet to the north—to the place where the Children's House now stands. The moving of the house was done by Lucas D. Libby and his workmen. According to the Church Record he promised to "Move Old Dwelling House, furnishing all materials and labor for the sum of \$225.00, but was paid \$325.00."

Work was begun on April 24, 1883 when ground was broken by Elders Otis Sawyer and William Dumont. Samuel D. Brown of Gray was the Mason and Builder In Charge. The contract with Brown, still in existence, is of some interest:

"I, Samuel Brown, agree to do the following:

|   |                 |
|---|-----------------|
| Lay the foundation and furnish clean sharp sand | \$ 150.00       |
| Cutting of stones                               | about \$ 300.00 |
| Laying the brick, lining up the walls,          |                 |

|   |            |
|---|------------|
| building the chimneys (total 6),<br>at \$ 5.00 a M. |            |
| Lay 85 M.   | \$ 425.00  |
| Laying stone  | \$ 100.00  |
| 15 M bricks @ 5.00                                  |            |
| Total   | \$1040.00" |

Much of the timber for the house was cut on the society's land. Fifteen hundred feet of hemlock was finished for the society at nearby Jordan's Lumber Yard. Elder Otis purchased the spruce timbers used in the construction from Stack's Mill in the northern part of the state near the Canadian border.

The masons worked diligently and on July 26, 1883 the foundation and first story of the house had been completed. The first foundation stone was laid at the southeast corner of the house as was the first cut or dressed stone. By September 12 the outside of the house was completed except for the windows. All ninety-eight of these were completed by December, however, as the interior work continued. The new house was built with only one front entrance rather than the two of the Old Dwelling House. Since there were seven entrances to the new house it was thought unnecessary to have two doors at the front of the building.

A huge iron water tank was installed in the open attic which comprises the entire fifth or top story of the dwelling. The tank was a cube six feet square, weighing 2,931 pounds. Capable of holding 1,200 gallons of water it served as the house's water supply until 1915 when it was replaced by a round wooden one which is still in use today. The water is now pumped automatically from an artesian well and then drawn from the tank to the several buildings of the village. The automatic control which has been in use for several years was designed by Brother Delmer Wilson.

The first meal was prepared and eaten, and the first service of worship held in the new house on Thanksgiving Day, November 27, 1884. The family completed the move into their new quarters on December 13.

The Central Dwelling is five stories high, eighty feet

long, and forty feet wide. The Music Room and Chapel are located in an ell of the building on the street floor. They are both very high ceilinged rooms, painted in soft colors with stenciled geometric patterns upon the walls. The Chapel serves, of course, as the society's place of worship, while the Music Room is used for large gatherings of any sort—entertainments, musical programs, or Bible classes. These two rooms like the rest of the house were first lighted by kerosene lamps and later by acetylene gas when a plant was built at the village. Electricity was installed in the village in 1926.

The community's Dining Hall and Kitchen are immediately beneath the Chapel and Music Room. The Dining Hall contains five long tressel tables of cherry wood made by Brother Delmer Wilson. Approximately fifty people may be seated in the Dining Hall at one time. The family ate its first meal in this room on Thanksgiving Day, 1884, as was noted previously. One can still find the date recorded in the woodwork of the room's broom closet.

The large and airy Kitchen is dominated by a ten burner gas range with double ovens. It is here that all cooking and baking for the community is currently done. Many years ago bread and pies were baked in a very large baker located in the so-called Bake Room just off the Kitchen. This oven easily held eighteen to twenty pies at one time and could accommodate as many loaves of bread. The fire box, a wood burning stove, was underneath the oven which was built into the wall. Another kitchen reminder of by-gone days is the huge arch kettle. Heated in the same fashion as the baker it is still in working order and is often pressed into service, especially during the corn season.

What was once the Dairy Room is also located on the lower floor. When the society maintained a large herd of registered Jerseys and Guernseys butter was churned here, both for family use and for sale. The ever increasing difficulty in obtaining the services of a good herdsman finally forced the society to sell its herd. Now dairy products are delivered by truck from a firm in Portland.



Another interesting feature of the Central Dwelling is the large bell in the belfry atop the house. Three times daily it can be heard calling the family to meals. It was bought a number of years before the house was built by Elder John Coffin. He purchased it with proceeds from his gardens with the intention that it should be used in the new dwelling house when and if it should be built. In the sixties it was placed upon the porch of the Old Dwelling House and used for calling the family together just as it is today. At that time a rising bell was sounded an hour before breakfast in addition to the three meal-time bells. When the Dwelling House was completed a bell from the society at Enfield, Connecticut was, for some reason, installed in the belfry. It had been cracked and repaired and was not possessed of a very pleasing tone. The family were not satisfied with it and in 1888 Elder William had the bell taken down and installed the one which Elder John had originally intended to serve the new Dwelling House. Last winter, after many years of faithful service, the ball on the clapper wore away. It was repaired by a neighbor who is a welder as a Christmas gift to the family and now rings out as clear and sweet as ever.

The dwelling's double stairways were installed by a Mr. Kimball, an expert hired for the job. The balustrades are of a dark polished wood and have been maintained in excellent condition during their seventy-seven years of constant use. They have never been refinished and have received no treatment other than wax and polish.

The building of the Central Dwelling provides us an excellent object lesson in the spirit and principle of co-operation which are so vital a part of Shaker belief. Many of the other Shaker societies were anxious to help with the financing of the building. As a result of the suggestion of Eldresses Mary Ann Gillespie and Polly Reed contained in a little pamphlet, *The Gospel Grange*, a Shaker grange was formed in 1880. In attending a Grange convention, a group of Believers, including Eldresses Mary Ann and Polly, were so impressed with

the many elements of practical religion in the movement that they suggested that Believers, both adults and children, in the several societies form a relief association which was known as the Gospel Grange. Each member paid dues of twenty-five cents annually. All were asked to sacrifice candy, fancy articles, notions, and the other little luxuries in which they might indulge themselves and to turn over the savings so accumulated to the relief association. It was voted to pass on all the monies collected in the several societies to the family at Sabbathday Lake for the construction of the new dwelling. Several societies notably that at Enfield, Connecticut, contributed generous sums in addition to the proceeds of the Gospel Grange.

The Sabbathday Lake society itself had saved sufficient funds to finance the building program but unfortunately saw all its savings disappear as a result of imprudent investments. The family worked tirelessly to help pay off the debt. The brethren raised fruits, vegetables, and plants for sale. The church Record mentions one of the brethren having taken one hundred bushels of onions to market at one time. The brethren also made many sizes of wooden measures and maintained the grist and carding mills, both of which drew farm customers from a wide area. The sisters, too, did everything possible to earn extra money for the financing of the new home. They wove and braided carpets and made turkey feather dusters by the hundreds. They traveled to neighboring farms to pluck turkeys and also raised thousands of the birds for their feathers as well as for sale. Large quantities of grapes and berries were grown for the market as well. In fact nothing was too hard or too menial for these devoted members whose great desire was to build up and beautify the home they loved so well.

And so it stands today, overlooking our village—standing now, and we hope for many years to come, as a symbol of truth, integrity, and noble Christian living, as its builders intended it should.

*Elsie McCool*

## HOME THOUGHTS FROM SABBATHDAY LAKE

While the first founders lived—those who came from England—new adherents to the Shaker faith lived in their own homes. After they passed away it was thought best to form groups or communities where Believers might share in the common life. The administrative genius of the Believers was Father Joseph Meacham. His wonderful ability for organization was well displayed by the way in which he gathered Believers into a body religious. Believers, he said, should form, “not a body politic or a body corporate, because that would be inconsistent with the character of the institution, to be styled of a secular nature.” All of the communities were eventually established under the same covenant. Of course the first associations of members of the Shaker Society were voluntarily formed without any written covenant or any other contract than merely a verbal agreement. These agreements were made in a sacred covenant which was religiously binding upon them, they were conscientiously kept.

Each one who joined brought in all of his material possessions to be used for the benefit of the whole group. One example of this can be shown by the account contained in an early document bearing the signature of Peter Ayers:

One horse, one wagon, one lot of tackling, two cows, one two-year heifer, 27 sheep 25 pounds of wool, one chaise, 60 pounds of flax, 130 pounds of tobacco, one ax, one saddle, one sleigh, one padlock, one pound of pork, 14 bushels of potatoes, one bed and bedding, 65 bushels of wheat, 16 bushels of rye, 4 bushels of corn, 2 scyles (sic), 4 turkeys, 11 hens, one pair of plough irons, 2 chains, \$4.00 worth of fur and sixteen dollars in money.”

Some donated or consecrated more, some less, but no one received more or less because of what he or she did or did not contribute.

Some had large properties, including land and houses. These furnished the sites on which the communities



were started. Later, adjoining land was purchased at reasonable prices as unused land was plentiful when our country was young. In one instance, property was exchanged. Eliphaz Ring, who had received faith, owned the farm on which is now located the famous Poland Spring Hotel. Jabez Ricker owned the mill rights and a house at Alfred, Maine, where a Shaker community was established in 1793. In that year these two men exchanged property. The Ricker family developed their new property into a large summer resort and developed a mineral spring water which was and is still bottled and sold all over the world. A fine friendship has continued to this day and the Sabbathday Lake Sisters still hold sales of their handwork and candies at the Poland Spring Hotel, and are always made welcome. The Ricker house still stands at Alfred, but the mill, like many such mills then around the country, is long since gone.

In the early days the country was young and times were very hard. Survival took all the ingenuity and perseverance Believers could muster, yet because of their faith and determination, they cleared and planted the land, built homes to live in as well as sheds and mills for the several industries of that day. They were always progressive and kept abreast of anything that would better their living conditions, often designing new and useful articles themselves. Many new inventions came from the interpretation of their artistic ability into meeting the needs of the daily round.

All work was voluntary. Each one did the type of work for which he or she was best suited.. This is true today. The Sisters share in the cooking, housework and various tasks of the community's life. None have individual salaries. A board of trustees has charge of the finances of the Society, from which all share alike or as needed.

In the beginning, many joined with their families. As time went on, many children were taken into the home, usually without any financial assistance. The boys learned husbandry and to do woodwork or to develop their

artistic ability. The girls were taught the culinary arts, housework, needlework and many things useful to them in later years. Nor was it all work. Time for play and an occasional trip to the city or to visit some interesting place for pleasure was always found.

On becoming of age the young people were free to make their own decisions. Those who so chose became members and carried on the homes. A large percentage went out for themselves. These have been instrumental in spreading much good. Through them many facets of our faith gradually became an accepted part of general thought and belief at large.

A man once wrote us from Texas, "The Shakers have proved that a man can do anything he wants to, if he wants to, enough." Another wrote, "You have what we have all been looking for, but we are not willing to sacrifice what we have, for it." It is true our numbers are few but we feel that life has been rich and rewarding in the things that count most. The principles of Mother's Gospel are deeply intrenched in many more hearts than ever before. It is more widely read and studied than in previous years. We feel that it is not dying out, nor ever will, for the principles of truth and right are eternal.

*Eleanor Philbrook*

## TEEN-AGERS AND THE SHAKERS

The Shaker people and teen-age boys and girls are no strangers to each other. However unlikely it may seem today, many teen-agers were among the first believers in the Shaker religion. They personally knew Ann Lee, the founder of the Order, and many were converted to Shaker beliefs as a result of her direct ministrations. In an early publication, approved by the Society, *Testimonies Concerning the Character and Ministry of Mother Ann Lee*, thirty of the original American converts came to the defense of the Society against the slanders which were being circulated among the "world's people." According to their own statements, it is remarkable to observe that almost one-third of these early believers were teen-agers at the time of their conversion to Shakerism around 1780.

One of the outstanding early young converts was just emerging from her teens when she, and her husband of only a few months, became deeply interested in the Shaker religion. Both came from distinguished families and within a short time they left the "marriage order" and joined the Society, remaining as devoted members for the rest of their lives. The young wife was Lucy Wright, later described by Shakers, as:

Possessed of means and social position . . . (she) had the gift of observing closely, a finely balanced sense of proportion, good taste and correct judgment. Her eager mind drank in at every open fountain and she early became a good reader and a clear, correct and forcible writer . . . Always modest and unassuming, her gentle manners and amiable disposition, with her quick, lively ways, made her a pleasant companion, easily winning respect and affection. She grew to womanhood tall and graceful, with a fine figure, beautiful and attractive, a social leader among the young people of her native town.

This unusual young woman, having joined the order at an early age, was within less than a decade appointed head of the Church at the age of only twenty-eight. Spiritual successor to Ann Lee, she became known among the Shakers as "Mother Lucy."

Among her many gifts, Ann Lee deeply understood the ways of adolescence. Rachel Spencer, another early convert, when 16 years of age, visited Mother



Ann at Watervliet "in the company with a considerable number of other young people from New-Lebanon." "I was soon convinced," wrote Rachel "that they (the Shakers) were indeed the true followers of Christ, such as I had never seen before. We spent the Sabbath there and attended their worship, saw the mighty power of God among them, and heard their testimony, which made a deep and solemn impression upon us all. Many of our company," Rachel said of her young companions, "had been very light and carnal while on our way there; but they returned with very different feelings. On our way home, all were solemn, silent and thoughtful; scarcely a word was spoken by any of the company. None doubted of its being the work of God; nor did they hesitate long in making their choice. Nearly all who went in that company are now living, and are faithful members of the Society."

Another teen-ager, Jethro Turner, along with a group of his contemporaries felt the powerful influence of Mother Ann. Visiting her at the age of sixteen, Jethro later said: "She spoke to us in the following manner: 'They that are wise will consider their latter end before it be too late. It is a beautiful sight to see young people set out to follow Christ in the regeneration, before the evil days come on . . . They that are young, who make it their abiding choice to follow Christ in the regeneration, will find it much easier to travel into the gifts of God, in the union of the spirit, than those that have lived many years in the works of the flesh: for every work of the flesh is death to the soul.'"

In later years, the attraction of Shakerism was not lost upon those of teen-age. Among them was Mary Antoinette Doolittle, later Eldress of the North Family at Mt. Lebanon, who in 1810 "united with the Shakers, of her own choice and determination, at the age of fourteen." Another outstanding Shaker leader, David Parker was appointed to a place of highest responsibility as trustee of the society at Canterbury at the age of only nineteen.

**Testimonies Concerning the Character and Ministry of Mother Ann Lee 1827, p. 25.**

It was not without deep significance that the vigorous and exceptional "spirit manifestations" of the late 1830's, often related in histories of the Shaker people, began for the first time among children in their early teens, "ten or twelve years of age." According to Anna White and Leila Taylor, these young people were first "seized in the house of worship with shaking, turning and similar exercises. They soon became entranced, and in this unconscious state began to sing songs entirely new to the observers, to ask and answer questions and carry on conversation with beings invisible to those about them." This wave of "spirit manifestations" swept among the young people throughout many Shaker communities. "Always among the children!" these two Shaker authors later observed when describing these remarkable upsurges of spirit and emotion. Later, adult members of the Society were "seized" by these same experiences and the manifestations then continued for about ten years.

Becoming known as "Mother Ann's Second Coming," this period was believed to be intended to establish "the foundation principles of the Gospel" especially for the benefit of the young people of the Society. The decade following the end of these remarkable exercises, first initiated among young teen-agers, marked a momentous turning point in the history of Shakerism: the beginning of its decline in membership, a decline from which it has not recovered in over a century. Those of a mystical turn of mind might be intrigued to speculate upon the possible causal relationship between these two notable aspects in Shaker history.

In daily life and in their published works, the Shaker people showed a deep interest in and rapport with the adolescent. Their *Juvenile Monitor*, first published in 1823, gave proof of an understanding of the adolescent and his needs far beyond that shown by the "world's people" of that time. Among the latter, the "woodshed" theory of education and upbringing of young people was in full bloom. Numerous manuscripts and tracts can be found on the subject of education in the various re-

**Shakerism**, Anna White and Leila S. Taylor, 1905, p. 164.

positories of Shaker material. Among them, the author possesses a manuscript "spirit message," with the title: "A Communication from the Prophet Daniel — Also from Mother Ann on the Education of Youth and Children," which is inscribed: "Written by inspiration Nov. 23rd, 1840."

Still later, in 1844, the Shakers published *A Juvenile Guide* as a means of assisting members in the rearing and education of children and youth in their charge. Another such writing was *The Gospel Monitor*. Copied "by inspiration at Mother Ann's Desire" in the year 1841, it anticipates by more than a century one of the latest experiments in modern education — the ungraded school class. Under this "latest" innovation, heralded as advanced educational practice, students are now grouped according to learning capacity, rather than merely by age. Yet, more than a hundred years earlier, *The Gospel Monitor* of the Shakers had stated, concerning the instruction of children: "These should be . . . according to their capacity, experience and privilege, and not always according to age." In the same work, published at a time when the adult's word was usually considered the unquestioned "law", modern notions of child rearing were again anticipated by generations. Concerning adults' relations with young people, the *Monitor* said: "If you have occasion to alter your word to them, give them a suitable understanding of why you did so . . ." — a caution which may be found in the latest manuals on "understanding the adolescent."

It should come as no surprise that the modern teenager, too, finds much to fascinate him in the Shaker story. Members of Shaker Village Work Group, who spend the summer months at the South Family of the former Mount Lebanon Shaker community, have listened spell-bound to present-day members of the Society who have visited their project. Searching deeply for answers to modern social problems, they question the visiting members of the Society closely concerning their religious, economic and social beliefs. Teen-age boys and girls show an insatiable interest in the story



of the people who created the village, which these teenagers are now restoring and preserving as a memento of the way of life once carried on at the site by the Shakers before them.

The South Family of the Mount Lebanon community is now operated by a non-profit organization, the Work Education Foundation. Its purpose is to provide teenage boys and girls with experience in manual, intellectual and artistic work of all kinds. In recreational and cultural activity and through group living, it seeks to develop sensitive and understanding relationships with others.

These boys and girls, usually coming from about ten different states, spend eight summer weeks at the project, running it as a self-governing community, with the aid of a large adult staff. As the Shakers before them might have put it, the authority of the adult staff is exercised "in union" with the young members of the community. Since 1947, when the project was established, more than a thousand teenagers have taken part in the program.

Their work has included the physical restoration of buildings which had deteriorated with age and non-use, as well as the conversion of these buildings to their own needs as living quarters, work and recreation areas. In the work of restoration and conversion, the original Shaker character has been carefully maintained. Boys and girls have attempted to achieve the level of craftsmanship and integrity of work for which the Shaker community is so highly respected. This standard is a constant source of emulation for the teenagers. Fields and woods have been put back to use through farming and forestry activities. Weaving and wood-working shops have been restored to production, using original Shaker tools and equipment. These shops produce items which are replicas of, or are adapted from designs of products formerly made at the community by Shaker craftsmen. It is astonishing to find that many teenagers — often using unfamiliar tools and skills for the first time — are able to produce a large variety of items of high quality, including for example, oval boxes

and carriers, handweaving and even Shaker-style brooms.

Inspired by living in the former Shaker community, teen-age members of the Work Group have learned the songs of the Shakers and attempted to re-create the march-and dance-formations formerly used in the Shaker worship services. These have been given, with deep respect, for the annual festival held for fund-raising purposes at the nearby Shaker Museum in Old Chatham, N.Y. Books and recordings of Shaker songs have been compiled by these teen-age boys and girls, spreading knowledge of Shaker music throughout many states. Hundreds of visitors come to the project each summer, where they are escorted through the village by young guides, who proudly relate the historic background of their community and tell about the activities of teen-agers in restoring the former Shaker Village to active and productive life.

Perhaps most striking of all, is the transformation that takes place in so many cases in the boys' and girls' views on life and in their relations with other people. To quote a recent member of the Work Group: "I feel that the responsibility that is given to us to operate the village, helps mold the feeling of fulfilling responsibility for other boys and girls. Taking sensible advantage of our freedom, every villager can analyze his character and alter it to his liking before it is too late. Aside from character improvement, the close living conditions make it imperative to improve human relations and achieve self-confidence with contemporaries, which I feel is my greatest weakness." It is a curious coincidence that when this 15-year old boy expressed concern for doing something about his character, he should have used the identical phrase expressed by Ann Lee almost two centuries earlier when speaking to Jethro Turner on the same subject — "before it be too late." To realize that this is the statement of an average American boy will come as a surprise to many of us who know the teenager only through the headlines of our newspapers.

The keen interest in the Shaker story, aroused as a

result of living and working in an inspiring historical setting, continues after the summer experience is completed. A large number of the boys and girls, on their own initiative, later carry on original research on Shakerism in their schools and colleges. One boy did an honors history thesis of 15,000 words. A girl in her senior year of college, did an extensive study of the "Economic Aspects of the Shakers." A fifteen-year old boy recently returned to his high school at the close of his summer at the Work Group. With the intense interest aroused by his experience at the teen-age Shaker Village project, he later did extensive reading on the history of the Society and wrote a term paper entitled, "The Shakers." He concluded with this thoughtful observation:

Unlike the times of the Shakers when people were able to get away from the evils of the world, today unfortunately we aren't able to do so. I sometimes feel sorry that I am not able to get away from some of the present-day horrors, such as the atomic bomb and prejudice. Since we are not able to get away from the evils by leaving the world, we should follow the example shown by the Shakers who tried to make a better world. The Shakers got what they worked for and yet, by worldly standards, failed. Perhaps this judgment is not the final one.

Eldress Emma B. King, upon visiting the Work Group one summer, appropriately said, "All good is related." Many of us still recall the hushed respect with which the boys and girls heard the reading of a letter which she sent following the visit, in which she said:

"The cheerful application to industrial training, the interest and contentment manifested in the daily hours of handicraft study and the satisfaction of accomplishment in art and craft of old time Shaker manufacture called for our admiration and respect. We appreciated the standards and efforts of your group and extend our kind thanks for permitting us to see you at work. May God bless and prosper you all and perpetuate your worthy ideals."

We feel that Eldress Emma's blessing often bears fruit when we receive, as we did just today, letters such as the following. The young woman who wrote it was thirteen years of age when she was a member of the Work Group some time ago. She writes us from Pennsylvania:

I have just returned from a friend's house, whose younger sister is going to Shaker Village for the first time this summer. She queried me at length ('Do people get dressed up on Sat. nights?' 'Does everyone have a boy friend?' 'What happens if you don't want to work?') How I laughed within myself — yet how nostal-

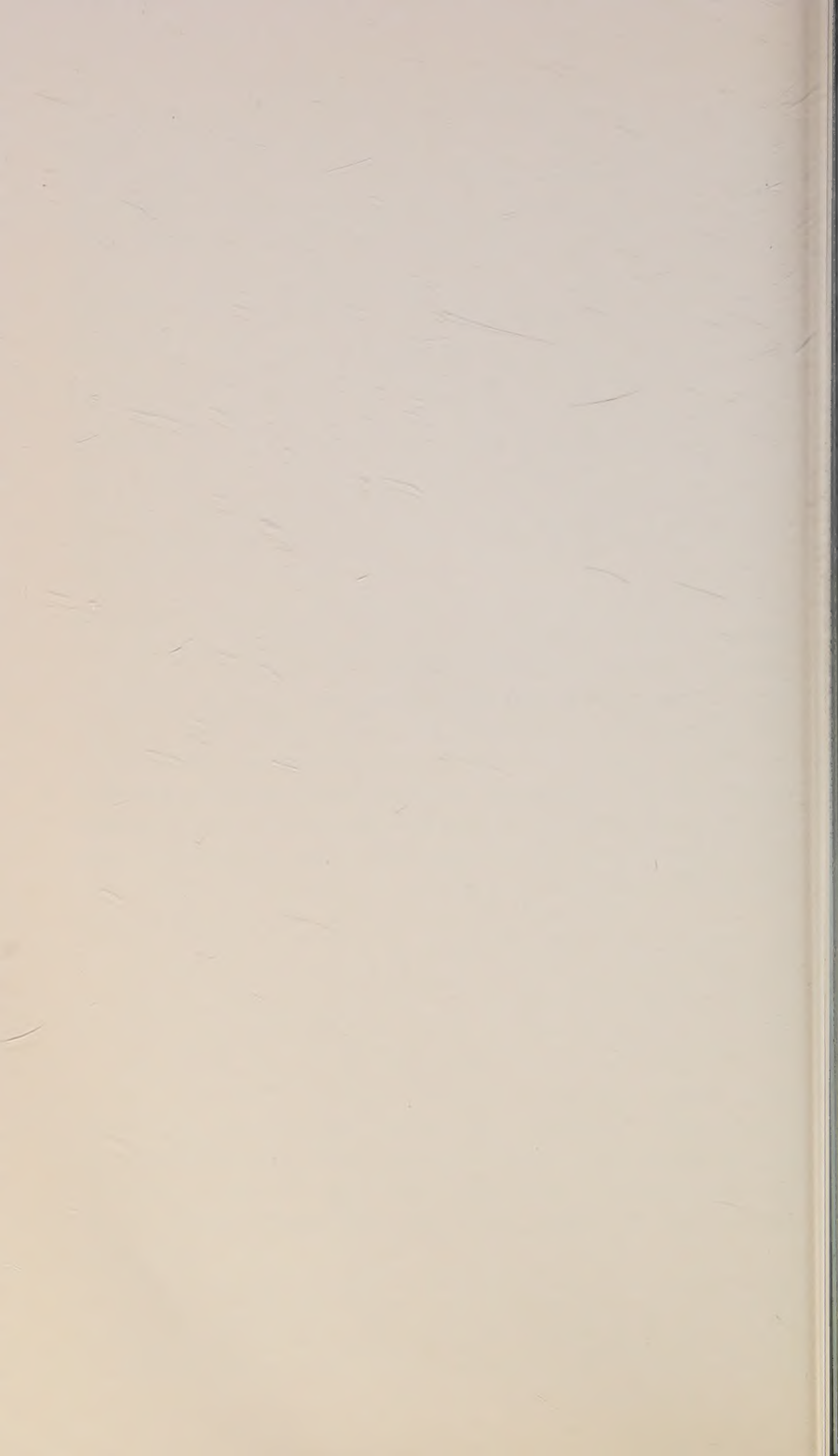


gic I felt. How sad. This is why I now write you: here is Connie, about to enter what I believe to be (or can be) the most exciting experience in her young life, and these are the questions she asks. And more, these were the questions I asked before my Shaker summer. Yet, afterwards,, and this is the amazing part, the questions, instead of being answered, become more numerous. 'What kind of world am I living in' I wonder, 'What people inhabit this world? And in the simple changing of a few nouns my life changes. Instead of 'Shall I take one or two pairs of sneakers?' the words are: 'Shall I tolerate this ignorant attitude?' So I write, saying things which most probably you have heard so many times, yet because they also happened to me, are my own unique words.

"My summer at Shaker was my last happy summer, in fact, the last of any peace or calm that I ever did contain. For the new questions I began to ask that year, the old answers were not sufficient, the old approach to answers was not sufficient. So Connie wonders if she should set her hair each night and I see in store for her that beautifully painful awakening that may come to her one night as she sits on her bed after all-Group Chorus, or on the other hand, may not come to her. And now I ask you a question: Is it fair for me to wish her that awakening? How can I possibly will someone to grow to awareness, when the process hurts so much?

So, it seems, along with the rich heritage in so many other aspects of American life, the Shaker people provided a setting and inspiration for helping to resolve one of the most insistent problems of modern times — the role of the teen-ager in a perplexing and bitterly troubled world. Perhaps, it may prove one of the most significant contributions of Shakerism, that young people are impelled by their example to ask deeply penetrating questions about themselves for which they seek the answers for many years.

*Jerome Count.*



## SHAKER LITERATURE

The attention of our readers is called to the fact that the following rare and out-of-print publications of the United Society may now be obtained through the office of The Quarterly at the following prices:

Avery, Giles B., *Sketches of "Shakers and Shakerism"*, Albany, 1883. (MacLean 133) \$6.50.

Bates, Paulina, *The Divine Book of Holy and Eternal Wisdom*, Canterbury, 1849. (MacLean 5) \$17.50.

Blinn, Henry C., *The Life and Gospel Experience of Mother Ann Lee*, Canterbury, 1886. (MacLean 146) \$2.00

Doolittle, Mary Antoinette, *Autobiography of Mary Antoinette Doolittle*, Mt. Lebanon, 1880. (MacLean 214) \$12.50.

Eads, Harvey L., *Shaker sermons; scripto - rational*, South Union, 1889. (MacLean 24) \$15.00.

Evans, Frederick W., *A Short Treatise on the Second Appearing of Christ In and Through the Order of the Female*, Boston, 1853. (MacLean 292) \$12.50.

Green, Calvin, *A Summary View of the Millennial Church*, Albany, 1823. (MacLean 96) \$15.00.

Hollister, Alonzo G., *In the Day Thou Eatest*, Mt. Lebanon, Ca. 1905. (Not in MacLean) \$7.50.

Hollister, Alonzo, G., *The Pearly Gate, Part II*, Mt. Lebanon, 1900. (MacLean 43) \$6.50.

Leonard, William, *A Discourse on the Order and Propriety of Divine Inspiration and Revelation*, Harvard, 1853. (MacLean 58) \$10.00.

Mace, Aurelia G., *The Aletheia*, Farmington, Maine 1907. \$1.00.

Perkins, Abraham, *Autobiography of Elder Abraham Perkins*, Concord, 1901. (MacLean 410) \$7.50.

Wagan, Robert, *An Illustrated Catalogue and Price List of the Shakers' Chairs*, Lebanon Springs, 1875. (Not in MacLean) \$10.00.

Wells, Seth Y., *Millennial Praises*, Hancock, 1813. (MacLean 72) \$27.50.



